

Concise

Comments

ON

Baptism.

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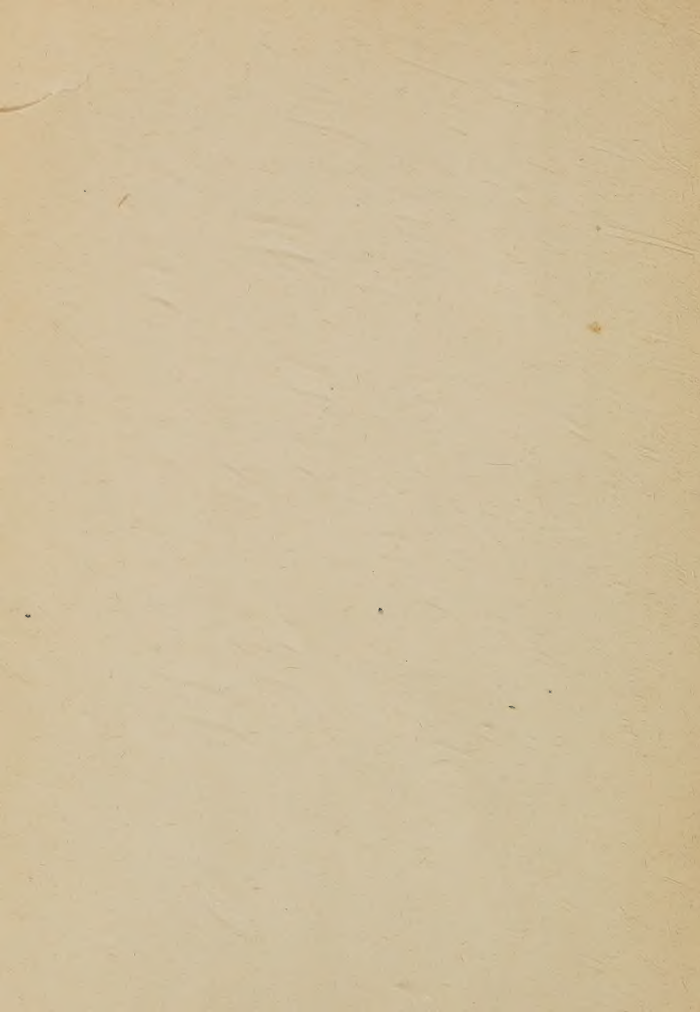
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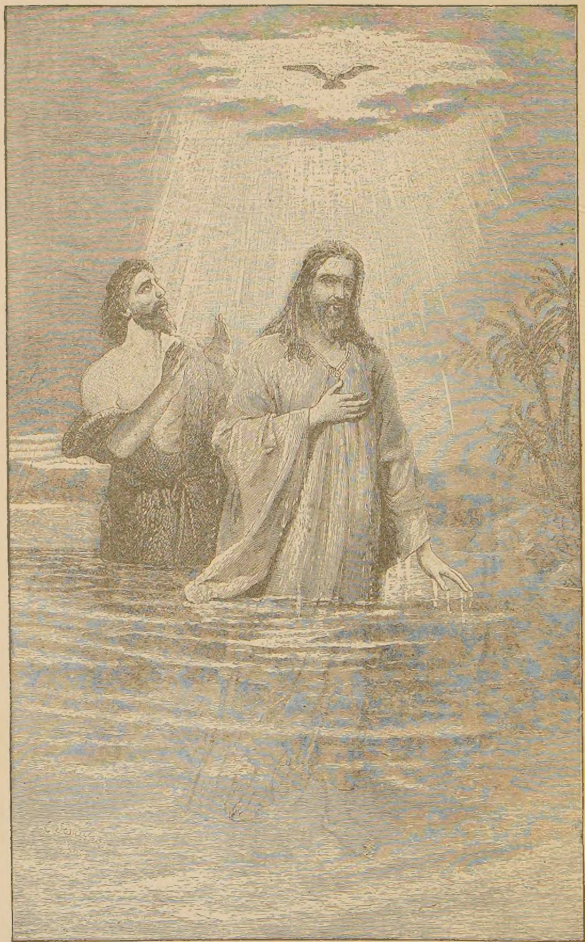
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"THUS IT BECOMETH US TO FULFIL ALL RIGHTEOUSNESS."

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CONCISE COMMENTS

ON

BAPTISM.

WITH REFERENCES VERIFIED.

Wm Wallace
BY W. W. EVERTS, JR.

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DEDICATED TO MY DEAR FATHER,
AND TO M. S. M.,
MY GENEROUS FRIEND.

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PREFACE.

These little pictures in narrow frames form a gallery of illustrations of the heavenly rite of baptism. The contributors are masters, both old and new, of the art of interpretation. Each sketch is accompanied by the date and page of the volume from which it was taken. This is a unique collection of several hundred impressions made by baptism upon the minds of learned and holy men. The church fathers and the reformers, archæologists and historians, philologists and theologians of all lands, and of every shade of opinion, set forth in skilful paraphrase and brilliant variation the thought of God as revealed in this ordinance of his church. When this ordinance is clearly explained and the example of the Master and the practice of his apostles are clearly understood, his disciples will no longer be satisfied with any substitute. There is much agitation to-day in favor of Christian and church union. This compilation is an humble effort to show the consensus of scholars as to primitive baptism. In the united church of the future this ordinance shall be restored to its pristine power and beauty. Christians have found the "one Lord," are searching for the "one faith," and will then celebrate the "one baptism."

The thanks of the writer are hereby expressed for courtesy extended to him by the librarians of Morgan Park, Ill.; Crozer in Upland, Mercantile and Philadelphia in Philadelphia, Penn.; Union Theological in New York city; Yale in Connecticut; Public, and Athenæum of Boston, Harvard, Newton Centre, and Andover in Massachusetts.

W. W. EVERTS, JR.

HAVERHILL, MASS., EASTER, 1890.

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Concise Comments on Baptism.*

LIVES OF CHRIST.

"His sufferings he betokens by a baptism which he must undergo; partly, perhaps, in view of the multitude of afflictions that were to overwhelm him, and partly in view of baptism as a religious symbol, and of the baptism of suffering as his last and perfect consecration as Messiah, just as John's was the first and preparatory one."—p. 316; 1852; Neander; German Lutheran.

"But his baptism was certainly a typical sign of the death of Jesus and consequently also of mankind's desert of death."—p. 194; 1863; Ebrard; German Reformed.

"So Jesus descended into the waters of the Jordan and then the awful sign was given." "If for ablutions he substituted immersion, it was the better to represent the gravity of the disease which was to be healed." "Scarcely is he plunged in the waters of the stream, when a glorious vision completes the illumination of the Baptist."—pp. 244, 250; 1866; E. De Pressense; French Reformed.

"The forerunner descends with his Redeemer into the rapid waters of the now sacred river."—p. 110; 1872; Ellicott; English Episcopalian.

"Baptism and the confession of sins were identical. But the moment of immersion was naturally not suited to allow the person immersed to utter a verbal confession of sins."—vol. I; p. 356; 1872; J. P. Lange; German Lutheran.

"Holy and pure before sinking under the waters, he must yet have risen from them with the light of a higher glory in his

* No Baptist author is quoted in this volume.

countenance." "Past years had been buried in the waters of Jordan."—pp. 413, 414; 1877; Geikie; English Episcopalian.

"It was as if symbolically, in the words of St. Peter" (1 Peter 3: 21), "that baptism had been a new flood, and he who now emerged from it, the Noah—or rest and comfort-bringer,—who took into his ark the dove, bearing the olive branch, indicative of a new life. Here, at these waters, was the kingdom, into which Jesus had entered in the fulfilment of all righteousness; and from them he emerged as its heaven-designated, heaven-qualified and heaven-proclaimed King."—vol. I; p. 284; 1883; Edersheim; English Episcopalian.

"After confessing their sins, they went down, man by man, into the waters of Jordan, in order to emerge new-born, a people prepared for the Lord. The people were to seal their repentance by immersion in the Jordan . . . an emblematical action which, in the manner of the East, gives an outward representation of inward occurrences, and will be to the individual a constant recollection and reminder of the undertaken obligation."

"Jewish ablutions arrived at a ceremonial purity in the Levitical sense, and had nothing in common with the figurative act which portrayed through immersion the complete disappearance of the old nature, and by the emerging again the beginning of a totally new life."—vol. I; pp. 307, 313; 1883; Weiss; German Lutheran.

"He saw also that, in going down beneath the waters of Jordan and then emerging from them, there would be presented an impressive symbol of the fact that he was now leaving ordinary earthly work behind him and entering on a new and higher life."—p. 17; W. Scrymgeour; English Episcopalian.

"All former modes of life and symbols did not suffice to furnish a proper initiation and seal. An entirely new symbol must be found for him, to become the actual beginning and the plain expression of what he would find in Israel; potent enough to serve for the commencement and yet simple enough to be applied indifferently to all members of the nation. Every member of the nation must, with all sincerity, confess his sins before him who called him to repentance, and promise a new and

better life; then, at the hand of him whose it was to make this sacred promise in God's stead, be immersed in the depths of the water, rise purified from the stain of his deeply repented sins to the new life which had already been explained to him in its meaning and duties. The immersion in the depths of the flowing waters, under the Baptist's hand, became the strong, visible and sensible token of the life-cleansing and spiritual regeneration of the race. It was with John something entirely new, just as creative as the thought itself, of which it became the answering expression and visible token. This was something which had never been before, the most striking mark of the mighty change of thought, totally new, which was to be brought about in Israel. Certainly he could choose no simpler and yet more expressive emblem of his successful effort.

"The glorious moment of the baptism of Jesus became the true birth hour of Christianity. The highest in all previous antiquity was compressed in it to form something new, which must be perfection itself, and this new thing develops itself from this moment irresistibly, according to its proper spirit, so that all futurity rests in it."—pp. 34, 64; 1865; H. Ewald; German Lutheran.

"In order to make this fundamental thought of his preaching still more evident and impressive, John created that symbolical rite to which he owes his name in the world's history. Those who with penitent spirit confessed their sins, promised reformation and accepted his teaching, he dipped into the floods of Jordan as a sign and pledge that thus their old Adam should be buried in the purifying flood and a new-born man come forth; that thus God by his grace would wash away their guilt, and grant them the power of a new life. Copied after the old Levitical washings, the baptism of John was still something new and peculiar, as it significantly differed from them because the immersion was entire, and performed but once."—p. 100; 1885; W. Beyschlag; German Lutheran.

"John extends ablution to complete immersion; that is really baptism, dipping in deep. In John's baptism, the people were to confess their sins, and by this speaking sign express the doctrine

that the impure man must entirely disappear, and emerge again purified; that all the people are entirely unclean from head to foot, and need entire purification if they shall receive the salvation of the Lord.”—p. 230; 1858; C. J. Riggensbach; German Presbyterian.

“John thinks: Whatever feelings and memories my baptism may awaken, it remains a water-baptism, a mere dipping in water without immediate effect upon your sins; it is only a preparation for the remission of your sins.”—vol. II; p. 114; 1878; J. Grimm; German Lutheran.

PRESBYTERIAN THEOLOGIANS.

“We cannot deny that the first institution of baptism consisted in immersion and not sprinkling.”—“Syst. Theol.”; vol. III; chapter 8; p. 369; 1615; Keckerman; German.

“Formerly, the candidate was entirely immersed in rivers and fountains, great lakes full of water inside the churches of the Christians.”—p. 616; 1625; Wm. Bucanus; Swiss.

“Baptize is generally found used for plunging and a total immersion.”—“Dub. Evan.”; vol. III; p. 24; §2; 1634; Spanheim; German.

“Baptism is an institution of the New Testament Church commanded by Christ, in which believers, by being immersed in water, testify their communion with the church.”—“Inst. Theol.”; vol. I; p. 3; 1635; Stapfer; Swiss.

“Baptism is immersion, and was administered in ancient times according to the force and meaning of the word. Now it is only rhanism or sprinkling.”—“De Cæs. Virorum”; p. 669; 1644; Salmasius; French.

“We do not deny that the word baptism bears the sense of immersion, or that, in the first examples of persons baptized, they went into the water and were immersed.”—“Socin. Confut.”; vol. III; chapter 2; p. 268; 1664; Hoornbeck; Dutch.

“It cannot be denied that the original signification of the word baptizo is to plunge, to dip.”—“Oecon. Foed.”; vol. IV; chapter 16; §13; 1677; Witsius; Dutch.

"Christ commanded us to be baptized, by which word it is certain immersion is signified."—"Hist. Sacram."; vol. II; chapter 1; p. 30; 1681; Hospinian; Swiss.

"Baptisma, if you consider its etymology proper, signifies immersion."—"Synops. Theol."; p. 612; Burmann; Dutch.

"The act of baptizing is the immersion of believers in water. This expresses the force of the word."—"Aphorismi Sancti"; 884; 1688; Vitringa; Dutch.

"Baptism properly signifies immersion; improperly, by a metonymy of the end, washing."—"Loc. Com."; vol. I; p. 198; 1687; Alting; Dutch.

"Baptism in the Holy Spirit is immersion into the pure waters of the Spirit. Baptism in fire signifies casting into a flame which, like water, flows far and wide, such as the flame that consumed Jerusalem."—"Theology"; XXXIII; §108-115; 1694; Gurtlerus; German.

"The word baptism properly signifies immersion."—"Corpus. Theol."; p. 21; 1700; Heidegger; Swiss.

"The baptism of fire must signify, according to the simplicity of the letter, an immersion into fire."—"Dissert. Theol."; p. 325; 1749; Ikenius.

"But whether the person who is baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance. Churches ought to be left at liberty in this respect, to act according to the difference of countries. The very word *baptize*, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church."—"Institutes"; vol. III; p. 343; 1816; John Calvin.

"The symbolic import of the dipping lies in the man's going under and in his new coming forth; as Luther has so correctly and strikingly expressed it, 'That the old man may be drowned, and a new man come forth again.'

"The immersion in holy baptism is commonly received as a symbol of mere cleansing, a right thorough ablution, as it were. That may be convenient in order to justify its substitute aspersion, but it is wrong."—"Theology"; vol. III; §462; Rem. 1; 1851; Ebrard; German.

"Luther and Calvin give the preference to immersion, and it is certain that, as a symbol, this form addresses the senses in a manner much more striking than sprinkling does. It cannot be denied that a few drops of water spread on the forehead of a person represent very imperfectly the cleansing of the entire person. The necessity we are under of entering into many explanations to make the signification of this rite plain, does not accord at all with the idea of a sacrament, which ought to speak itself, represent spiritual things vividly in a way to make a lasting impression. It is beyond doubt that immersion was the primitive and ordinary form of baptism. This appears less, however, from the signification of the word than from the usage of 'the primitive church.'—*'Sur le Baptême'*"; pp. 220, 222; 1857; R. Clement; Swiss.

"The baptism of John was a seal appointed by God of the forgiveness of sins and the new birth by means of immersion in water."—*'Dogmatik'*"; p. 446; 1861; Heppe; German.

"The form in which baptism was originally administered, that of total immersion of the person in water, suggested to Paul the idea of a double parallel of baptism, viz.: with the two phases of regeneration and with the death and resurrection of Christ."—*'History of Christian Theology'*"; vol. II; p. 165; Reuss; French.

"It has been the mood of Christian learning in the generation past,—for the learned men have moods and phases, not to say fashions, like others in the less thoughtful conditions,—to make large concessions in the matter of baptism, both as regards the manner and the subjects. But a reaction is now begun, and it is my fixed conviction that it will not stop till the encouragement heretofore given to the Baptist opinions is quite taken away."—*'Christian Nurture'*"; p. 157; 1861; Horace Bushnell; American Congregationalist.

"That the baptism or submersion that our Lord speaks of, refers to his sufferings there can be no doubt." (Mark 10:38.) "When we consider the nature, the number, the variety, the severity, the early commencement, the close concession, the strange complication, the long continuance of his sufferings, we may well say he was plunged into an abyss of sufferings. He came into deep

waters, where the floods overflowed him.' (Ps. 59: 2.)—"Discourses and Sayings of our Lord"; vol. I; pp. 352, 353; John Brown; Scotch.

"This sprinkling, which appears to have first come generally into use in the thirteenth century, in place of the entire immersion of the body, in imitation of the previous baptism of the sick, has certainly the imperfection that the symbolical character of the act is expressed by it much less conspicuously than by complete immersion and burial under water."—"Christian Dogmatics"; p. 749; 1870; Van Oosterzee; Dutch.

"History teaches that baptism at a very early period degenerated from the primitive simplicity. It was originally administered by immersion."—"Pract. Theology"; p. 419; 1878; Van Oosterzee; Dutch.

"In allowing himself to be dipped into the water, the Son of Man performed the first act of his atoning humiliation."—"Durch's 'Heiligeland'"; p. 147; 1878; Orelli; Swiss.

"Baptize means dip into anything. Baptism is consecration to the church, accompanied by a solemn immersion."—"Die Taufformel"; p. 12; 1885; J. H. Scholten; Dutch.

"Baptism means immersion; and it was immersion. The Hebrews immersed their proselytes; the Essenes took their daily baths; John plunged his penitents into the Jordan; Peter dipped his crowd of converts into one of the great pools which were to be found in Jerusalem. Unless it had been so, Paul's analogical argument about our being buried with Christ in baptism would have had no meaning. Nothing could have been simpler than baptism in its first form. When a convert declared his faith in Christ, he was taken at once to the nearest pool or stream of water and plunged into it, and henceforward he was recognized as one of the Christian community."—"The Growth of the Church"; p. 173; 1886; J. Cunningham; Scotch.

EPISCOPALIAN THEOLOGIANS.

"Wherever in the law washing of the flesh is mentioned, it means nothing else than the dipping of the whole body in a

laver; for if any man dips himself all over except the tip of his little finger, he is still in his uncleanness.”—“Annotated Par. Bible”; p. 1126; (Maimonides, quoted by Lightfoot).

“He came up, therefore he went down. Behold an immersion, not an aspersion.”—“Ductor Dubitantium”; vol. X; p. 368; 1660; (Jeremy, Patriarch of Constantinople, quoted in works of Bishop Taylor).

“The words of Christ are that they should baptize or dip. In things which depend for their force upon the mere will and pleasure of him who instituted them, there ought, no doubt, great regard be had to the command of him who did so.”—“Sacram. of Bap.”; vol. III; p. 53; 1676; Dr. Towerson.

“In England, of late years, I ever thought the parson baptized his own fingers rather than the child.”—Mr. Selden’s Works; vol. VI; p. 2008; 1726.

“There are two words which signify suffering, and they are both applied to Christ. He that drinketh hath the water in him; he that is dipped or plunged hath the water about him: so it notes the universality of the wrath which Christ suffered.”—Bp. E. Reynold’s Works; pp. 226, 407; 1826.

“As to the giving of bread only to the laity, he said, ‘They may think, that in what is merely ritual, deviations from the primitive mode may be admitted on the ground of convenience; and I think they are as well warranted to make this alteration, as we are to substitute sprinkling in the room of the ancient baptism.’”—“Boswell’s Life of Johnson”; vol. VIII; p. 291; 1835.

“The burial of the old world spoke of our co-interment with Christ; the bursting forth of the new through the waters and out of the waters, of our resurrection with him.”—“Scriptural Views of Baptism”; p. 241; 1840; Dr. Pusey.

“This immersion was performed thrice, the person baptized being three several times put under water—a custom which Basil and Sozomen will have derived from the apostles.”—“Primitive Christianity”; p. 157; 1840; Wm. Cave.

“I admit that the word ‘buried with him,’ in the sixth chapter of the Romans, is a better argument for immersion than the

words, 'sprinkled from an evil conscience,' in St. Peter, can ever furnish for the modern custom. I admit (with, I suppose, the majority of churchmen), that there is a high probability in favor of the prevalence in early times of that practice which is least likely to have been afterwards introduced, and that most of the facts we know would confirm the opinion."—"Kingdom of Christ"; p. 250; 1843; F. D. Maurice.

"What son of the church will not willingly hold to that custom which the ancient church practised all over the world, except Spain. Besides, at the present, trine immersion is used in all countries; so that the custom cannot be changed without an affectation of novelty and scandal given to the weak."—"History of Infant Baptism"; vol. II; p. 424; 1844; Wall; (quoting J. G. Vossius).

"There can be no doubt that baptism, when it is administered in the primitive and most correct form, is a divinely constituted emblem of bodily resurrection. And it is to be regretted that the form of administration unavoidably (if it be unavoidably) adopted in cold climates, should utterly obscure the emblematic signification of the rite, and render unintelligible to all but the educated, the apostle's association of burial and resurrection with the ordinance. Were immersion universally practised, this association of two, at present heterogeneous ideas, would become intelligible to the humblest."—"Bampton Lectures"; p. 18; 1850; Dean Goulburn.

"There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that for at least four centuries any other form was either unknown, or regarded as an exceptional, almost a monstrous, case."—"Quarterly Review"; June, 1854.

"They were all baptized unto Moses in the cloud and in the sea. God, by the covering of the cloud, took them under his wings and protection, owning them for his people; and they passing through the heart of the sea, the waters enclosing them round about, did profess to trust in God and there to drown all the thoughts of Egypt, which sometimes they feared and

sometimes they loved over much."—vol. I; p. 16; 1858; Bishop Patrick.

"If from the general scene we turn to the special locality of the river banks, the reason of John's selection is at once explained. He came baptizing, *i. e.*, signifying to those who came to him, as he plunged them under the rapid torrent, the forgiveness and forsaking of their former sins."—"Sinai and Palestine"; pp. 304, 306; 1862; Dean Stanley.

"The dove descended and lighted upon the head of the Lord, after he rose from the water."—"Administration of the Spirit"; p. 135; 1868; Moberly.

"I bathe you in water as a sign of cleansing from guilt; but the mightier than I will bathe you with that spirit of adoption which infuses the assurance of such cleansing."—"Studies of the Divine Master"; p. 39; T. Griffith, Prebendary of St. Paul's.

"As the neophyte is plunged beneath the waters, so the old nature is slain and buried with Christ. As Christ, crucified and entombed, rises with resistless might from the grave which can no longer hold him, so, to the eye, the Christian is raised from the bath of regeneration, radiant with a new and supernatural life."—"The Lord's Divinity"; p. 346; 1869; Liddon.

"It was impossible to see that significant act—in which the convert went down into the water, travel-worn and soiled with dust, disappeared for one moment, and then emerged pure and fresh—without feeling that the symbol answered to, and interpreted a strong craving of, the human heart. It is the desire to wash away that which is past and evil."—F. W. Robertson's "Sermons"; p. 102; 1871; Harper's.

"Etymologically, the word leads to the ritual of baptism as it was observed in the Latin church for twelve centuries, namely, by immersion."—"The Holy Sacraments"; vol. I; p. 135; 1877; J. H. Oswald.

"The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word."—"Nineteenth Century"; 1879; Oct.; Dean Stanley.

"The bishop, standing on the lower step of the font, immersed

the catechumen in the water.”—“Polity of the Christian Church”; p. 17; 1883; J. C. Bellet.

“Baptism is not only a declaration of our belief in the resurrection, but a figurative or symbolical representation of it.”—“Exegetical Studies”; p. 142; Paton J. Gloag, D. D.

ARMINIAN THEOLOGIANS.

“Formerly those who were to be baptized were accustomed to be immersed with the whole body in water.”—“Theology”; vol. V; chapter 67; 1686; P. Limborch; Dutch.

“When Mr. Wesley baptized adults professing faith in Christ, he chose to do it by trine immersion, if the person would submit to it, judging this to be the apostolic method of baptizing.”—“Life of Wesley”; vol. I; p. 425; Moore; English.

“This passage makes baptism represent the dying to sin and rising to holiness; one part of the ceremony, the immersion, signifying the conformity to our Lord’s death; the other, the rising out of the water, conformity with his resurrection.”—“Christian Theol.”; p. 315; 1875; Wm. Burt Pope, D. D.; English.

LUTHERAN THEOLOGIANS.

“Although the custom has grown out of use with most persons, yet they ought to be entirely immersed and immediately drawn out. The mode of baptizing ought, therefore, to correspond to the signification of baptism, so as to set forth a sure and full sign of it.”—“Sacrament of Baptism”; 1567; Luther.

“In the primitive church, baptism was a total immersion or burial, as it were.”—“Theology”; p. 632; 1701; Bechmann.

“The Greeks put the candidate under the water so that the water comes together over the head. The Greeks regard immersion as essential to baptism and reject sprinkling. The Ancients were not accustomed to sprinkle, but to immerse the candidate.”—“Controversies”; vol. V; pp. 476, 477; 1733; Walch.

“Baptism is to be understood of immersion in Matt. 3: 16, for Christ is said to have come up out of the water.”—“Oecon. Salutis”; p. 184; 1737; Jacob Carpovius.

“For as long as the apostles lived many think immersion only was in use.”—“*Observat. Sacræ*”; vol. III; p. 252; 1739; Deyling.

“The word baptizo is not to be interpreted of aspersion, but always of immersion.”—“*Theol. Dogm.*”; vol. I; §5; 1741; Buddeus.

“In the primitive church, trine immersion was practised.”—“*Loci. Theol.*”; vol. IX; p. 147; 1762; Gerhard.

“By immersion and the disappearance under the water, baptism sets forth that man is dead from henceforth to all sin. In sprinkling the symbolical meaning of the ordinance is almost wholly lost.”—“*Ethics*”; vol. V; p. 79; 1804; Rheinhard.

“Bapto is a perfect immersion; baptizo to sink nearly to the bottom in water.”—“*Bibl. Theol.*”; vol. II; p. 161; 1814; Kaiser.

“With infant baptism, still another change in the outward form of baptism was introduced, that of sprinkling with water instead of the former practice of immersion.”—“*Bib. Theol.*”; vol. III; p. 507; Fritzsche.

“According to apostolical instruction and example, baptism was performed by immersing the whole man.”—“*Theology*”; p. 556; Hahn.

“Paul has in mind only the rite of immersion and emersion. Indeed, it is to be regretted that this rite, which most aptly places before the eyes the symbolic significance of baptism, was changed.

“We see it is a symbolic rite of immersing and emerging, by which it is signified not only what (negatively) a man must avoid but also what (positively) a man must seek.”—“*Baptismatis Expositio*”; p. 116, 362; 1831; C. S. Matthies.

“The original custom of immersion and emersion of candidates bore the deepest spiritual relation to the perfected life process of Christ.”—“*N. T. Theology*”; p. 325; C. S. Matthies.

“Baptism, according to etymology and usage, is dipping in or under, and the choice of the expression reveals an age when the later custom of sprinkling had not yet been introduced. The Muscovites call those who are not immersed in baptism sprinkled Christians, and therefore rebaptize such as join their church.”—“*Archæology*”; vol. VII; p. 5; p. 226; 1825–1836; Augusti.

"Jesus preserved the custom of immersion from the Baptist."—
 "Bible Theol."; vol. II; p. 357; 1836; D. Schulz.

"Solemn immersion in water is the most ancient symbol of purification."—"De Baptismo"; p. 2; 1836; F. Nielsen.

"An entire immersion belongs to the nature of baptism. This is the meaning of the word.

"The apostolic church baptized only by immersion. The conjecture that the three thousand were sprinkled is too much of a conjecture to be trusted."—"Theology"; vol. II; pp. 673, 684, 686; 1838; Bretschneider.

"Lydia was probably baptized in the river outside the city of Philippi."—"Offentlich Gottes verehrung"; vol. II; p. 271; 1839; W. Bohmer.

"His old heathen and natural man was, in the sight of God, slain and entombed by the baptismal element; and he himself arose from the water a new man."—"Cornelius the Centurion"; p. 287; 1839; F. A. Krummacher.

"Water is best. Everything that lives on earth comes from water. This is a more exact statement than to say that every living thing comes from an egg."—"Theology"; p. 624; 1840; J. T. Beck.

"Immersion is peculiarly agreeable to the institution of Christ, and to the practice of the Apostolic church, and so even John baptized, and immersion remained common for a long time after; except that in the third century, or perhaps earlier, the baptism of the sick (*baptisma clinicorum*) was performed by sprinkling or affusion. Still some would not acknowledge this to be true baptism, and controversy arose concerning it, so unheard of was it at that time to baptize by simple affusion."—"Theology"; p. 486; 1850; G. C. Knapp.

"The overstreaming with water was a symbol of bodily purification."—"Schrift Beweise"; vol. II; p. 142; Hoffmann.

"He who is really taken out of the water is actually baptized. Water is the element of life and birth, of death and renewal, of purification and refreshing."—"Dogmatik"; vol. II; p. 1139; 1849; Lange.

"As regards their form of government, the Baptists are, as

every one knows, independents, who perform the rite of baptism, like the primitive Christians, by immersion."—"Letters to Arndt" on the "Signs of the Times"; 1855; Dr. Bunsen.

"The neglect and change of immersion were due to changed views as to the significance of baptism. Once it meant the new birth; but at that time it stood for no more than a washing away of original sin. The old formula was still used, though its meaning was lost."—"Sacrament of Baptism"; p. 60; 1856; Rothe.

"He emerges (taucht empor) out of the water not baptized unto repentance, but released from the ground of the Old Testament, separated from all its institutions."—"Beiträge Zum Schriftverständniss"; vol. II; p. 71; 1859; F. L. Steinmeyer.

"The disciples of our Lord could understand his command in no other manner than as enjoining immersion; for the baptism of John, to which Jesus himself submitted, and also the earlier baptism of the disciples of Jesus, were performed by dipping the subject into cold water. It is certainly to be lamented that Luther was not able to accomplish his wish with regard to the translation of immersion in baptism as he had done in the restoration of wine in the Eucharist. Luther, and some late theologians, have thought that the aspersion destroys the force of some passages of the New Testament."—"Bibl. Theol."; vol. II; p. 290; 1860; S. S. Schmucker.

"The immersion is a sign of the destruction of the old man, the burial with Christ; the emerging, the sign of the coming forth of the new man, the rising with Christ."—"Dogmatics"; vol. II; p. 321; 1861; Kahnis.

"As to the baptism of Christ and the apostles, and in reference to immersion, see 'Augusti,' vol. VII."—"History of Doctrines"; p. 161; 1867; Hagenbach.

"Christ descending into the floods of Jordan, sunk our sins in this watery tomb, and rising out of it he ascended to the life of righteousness."—"Theology"; vol. V; p. 223; Philippi.

"The symbolical in baptism lies both in the water, which is the means of purifying, and in the act of dipping or immersion (eintauchen oder untertauchen), which is a representation of

complete purification." — "Saving Truths"; p. 245; 1867; Luthardt.

"According to Romans 6 : 4, we have to consider baptism as a baptism unto the death of Christ."—"Biblical Theology"; p. 448; 1868; Schmidt.

"The form of complete immersion of the candidate, we find always observed in the age of the apostles, and in the whole early church."—"Dogmatik"; vol. II; p. 308; 1870; Rothe.

"Baptism is a symbol of the declaration of Christ, 'He that loseth his life shall save it.' It is a burial and resurrection."—"Theol. Jahresbericht"; p. 293; 1871; Hauck.

"Only immersion, not mere sprinkling, corresponds to the Biblical figures in Mark 1 : 10; Romans 6 : 5."—"Symbolics of the Greek Church"; p. 243; 1872; Gass.

"If there is anything that speaks against infant baptism, it is the fact that the specific rite of immersion (untertauchen) is not applicable to it."—"Stille Stunden"; p. 338; 1872; Rothe.

"Pouring (baptisma clinicorum) was first used in the third century."—"Dogmatik"; p. 265; 1873; Luthardt.

"Paul applies the symbol of the external, so that he sees in the immersion (untertauchen) the death of the old man with Christ, the being planted into his death that secured the forgiveness of sins, and in the rising again out of the watery grave, the resurrection of the new man in fellowship with Christ."—"Glaubenslehre"; vol. II; p. 820; 1880; Dorner.

"Baptism is a bath of regeneration, of arising to an essentially new life and being, a bath of renewal."—"Theology"; vol. II; p. 263; 1881; Frank.

"From the word used, there can be no doubt that not wetting with water, but immersion, was the chief thing."—"Das Christenthum"; 1882; Lippert; Berlin.

"Baptism signifies, without doubt, not sprinkling but immersion in deep, pure, and if possible, in flowing water, and we should never forget its original symbolism."—"Welt des Glaubens"; p. 292; O. Funke.

"The picture of washing, immersion, overstreaming and simultaneous enlivening and refreshing, passes into the idea of

being immersed or entering into the person of Jesus, into the death of Jesus, of being buried and arising with him, of deliverance through destruction, of the new birth, and of being overwhelmed with the fulness of blessing of the unction of the Holy Spirit." — "Glaubens Lehre"; vol. II; p. 120; 1884; G. Runze.

"Baptize undoubtedly signifies immersion. No proof can be found that it signifies anything else in the New Testament, and in the most ancient Christian literature."—"N. Y. Independent"; 1885; Feb. 19th; Prof. Harnack.

"The visible procedure of baptism is represented as a burial of the candidate in the water floods. In the visible action is imaged forth the inner experience that follows in baptism. The candidate is brought into the death of Christ and is buried with Christ. What Christ experienced in death and burial becomes the personal experience of the person baptized.

"With the baptism of the Spirit there follows also in baptism into Jesus Christ a drinking of the Spirit. The same Spirit who, like the water of baptism, overflows the candidate, at the same time offers himself as fresh water to the inner man."—"The Holy Spirit in Paul's Teaching"; pp. 143, 144; 1888; J. Gloel.

RATIONALISTS.

"We are immersed in water by which we are first covered, and after the immersion we are taken out again. The ritual itself depicts the chief meaning."—"Libri Symbolici"; p. 548; 1837; C. A. Hase.

"John demanded as a preparation for the approaching kingdom of the Messiah, not only an inner change of mind, and outwardly the penitent confession of past sins, but also the significant act of the immersion of the penitent in the Jordan."—"Glaubenslehre"; vol. II; p. 527; 1840; D. F. Strauss.

"The water, put on as it were, by means of the immersion, is a fit symbol of the personal life of Christ put on by the believer inwardly by means of immersion into faith."—"Dogmatik"; vol. II; pp. 10, 39; 1858; Schenkel.

OLD CATHOLIC.

“The Baptist position is incontrovertible from the Protestant standpoint, since they have the clear Bible text for baptism, and church tradition decides neither for nor against.”—“The Church and the Churches.”—p. 337; 1861; Döllinger.

ROMAN CATHOLIC.

“He destroys himself in a reflection he makes on the word baptize, and evidently proves that he consults nothing but his prejudices. The Stephens and Casaubons who are better versed than Beza in the Greek language, and who cannot be suspected by him, give no other signification to the word baptize than ‘plunge.’ They even condemn those who interpret it otherwise. This Calvinist has advanced all these falsehoods only to protect himself against the objections which Catholics make to Protestants for changing, contrary to the express words of the gospel, the ancient mode of baptism.”—“*Histoire Critique du N. Testament*”; vol. I; p. 753; 1593; R. Simon.

“To baptize, signifies to plunge, as is granted by all the world.”—“Stennett against Russen”; p. 174; 1704; Bossuet.

“Baptism stands grammatically, or literally, for immersion or dipping, and because things that are washed are usually immersed or dipped in water, therefore baptism is used for washing or ablution.”—“*Moral Theology*”; vol. V; p. 148; 1832; Dens.

“Pouring was allowed and excused only in case of necessity.”—“*Dogmatik*”; p. 100; 1835; H. Klee.

“The church fathers teach that immersion originated from the tradition of the apostles, and the precept of Christ.”—“*Prælectiones Theol.*”; p. 14; 1843; J. Perrone.

COMMENTARIES,

Giving the passage, author and date of the commentary.

MATTHEW 3: 6—16.

"That this rite was performed not by sprinkling, but by immersion, is indicated by the peculiarity of the name, the places chosen for its observance, and the many allusions of the apostles which cannot be referred to sprinkling."—"Critici Sacri"; p. 103; 1660; Hugo Grotius; Dutch Arminian.

"Hence we see that not without reason do some nowadays dispute in favor of the complete immersion of the person in the ceremony of baptism."—"Critici Sacri"; p. 96; 1660; Casaubon.

"John the Baptist, a man that plunged in water those who testified an acknowledgment of his divine mission."—1714; Le Clerc; Swiss Arminian.

"The body or part of the body being under the water is said to be baptized."—1751; J. J. Wetstein; Swiss Arminian.

"Baptism consists in the immersion of the whole body in water."—Scholz; German Roman Catholic.

"John chose the wilderness partly because there was a full stream for bathing there."—1806; J. C. R. Eckermann; German Lutheran.

"Baptizo is to dip; the body or part of the body going under the water is said to be baptized."—1815; J. G. Rosenmüller; German Lutheran.

"I dip you in water; this the word always signifies."—1815; O. v. Gerlach; German Lutheran.

"John had chosen the Jordan because there was enough water for the customary baptism, and at the fords much people were passing."—1821; Grass; German Roman Catholic.

"That baptism was performed not by sprinkling, but by immersion, is evident, not only from the nature of the word but from Rom. 6: 4. Casaubon well suggested that duncin means to be submerged with the design that you may perish. Epipolazein to float on the surface of the water; baptizo (in reflexive form),

to immerse yourself wholly, for another end than that you perish."—1826; Fritzsche; German Lutheran.

"In Matthew 3: 11, the speech is pictorial, referring to the richer communication of the Holy Spirit."—1836; De Wette; German Lutheran.

"The word baptizo, both in sacred authors and in classical, signifies to dip, to plunge, to immerse."—1848; George Campbell; Scotch Presbyterian.

"It was, as being an entire submersion under the water, the confession of entire impurity and a symbol of entire purification."—1856; Arnoldi.

"The baptism was administered by the immersion of the whole person."—1859; Dean Alford; English Episcopalian.

"I indeed baptize you in water (immersing you in the element of water) unto repentance."—1861; Lange; German Lutheran.

"Baptizo is the prevalent expression for baptism as it originally took place by immersion under the water."—1862; Bleek; German Lutheran.

"His outward act, consisting in complete immersion, was the symbol and visible expression (indispensable to the Eastern mind) accompanying the inner act of repentance."—Schmidt and Holzendorff; German Lutheran.

"And were baptized, immersed, in the Jordan, confessing their sins." Luke 3: 16. "He will, so to speak, wholly immerse you in the Holy Ghost and in the fire."—J. P. Lange; German Lutheran.

"That the outpouring of the Spirit did not take place before the submersion, perfectly accords with the symbolical character of the action (see Rom. 6: 1, ff), which is not indeed in itself applicable to John's baptism, but which the Saviour, by his baptism, typically imparted to the action. The one part of the action—the submersion—represents its negative aspect—viz., the taking away of the old man (Rom. 6: 4); the other—the emersion—denotes the positive aspect—viz., the appearance of the new man."—H. Olshausen; German Lutheran.

"With his preaching of repentance John combined an external rite, an immersion in the water of Jordan. This baptism of

John is to be regarded as something new."—1867; A. Bisping; German Roman Catholic.

MATTHEW 20:22.

"The cup in the Old Testament already serves to represent destiny. Baptism symbolizes naturally a middle ground that must be traversed, because at that epoch it was performed by immersion."—1876; Reuss; French Presbyterian.

"Martyrdom is called a baptism; a metaphor, as I think, taken from those who are submerged in the sea to put them to death."—1624; Maldonatus; Spanish Roman Catholic.

"I am to be baptized with blood, overwhelmed with sufferings and afflictions."—"Annotations"; 1842; Poole; English Episcopalian.

"The cup signifies a great measure of sufferings; baptism is more, a complete immersion in them, his bloody death."—1815; O. v. Gerlach; German Lutheran.

MARK I:4—9.

"Baptisma is a technical term, being baptized. Baptismos signifies the active immersing."—H. Sevin.

"Many of the learned thronged to the baptism at the Jordan as to an entirely new and fascinating phenomenon, and many believed they could easily submit to anything so easy as immersion in the Jordan, in order to experience what the forgiveness of sins promised by the Baptist was, and to enjoy the delightful feeling of pardon."—1850; Ewald; German Lutheran.

"The submersion in the depth of the flowing water by the hand of the Baptist became the most effective, visible and sensible symbol of the moral purification of this generation. . . . and this deep submersion, by the hand of a confessor . . . was something which had never before existed."—Ewald, quoted by Thomas M. Lindsay; Presbyterian.

"John is the Baptist who summons the people to repentance, and he does this in this way: he announces a baptism of repentance, that is, not a baptism that pledges to repentance, but one that belongs to repentance, because repentance is set forth by it symbolically by immersion, which represents the total disappearance of

the man in his former state of mind."—1872; B. Weiss; German Lutheran.

"The neighborhood of the Jordan was indispensable besides on account of baptism, as there is no other water-course in all Palestine that is not intermittent, and the rite introduced by John and at first preserved by the church, being immersion."—1876; Reuss; French Presbyterian.

"What led him to the Jordan was his business as a baptizer. This action, consisting in complete immersion, represents the symbolical sign-language, indispensable to an Oriental, which accompanies the inner experience of repentance. It was a symbol of the demand made of the hearers of the preacher in the wilderness, and at the same time a sign of the covenant of the popular movement introduced by him, just as repentance was its watchword. The future salvation had been predicted in pictures of washings and purifications. In submitting to the baptism of John, the candidate on the one hand acknowledged himself a sinner, while on the other he pledged himself to maintain his repentance by leading a morally renewed life."—1889; H. J. Holtzmann; German Presbyterian.

MARK 7:4.

"They do not eat unless they have bathed, or at least dipped their hands, because in the market some touch may have made them leuitically unclean, and this uncleanness, without washing, would pass over to the food about to be eaten. . . . The goblets and jars or copper vessels were immersed, that is, washed, after use, because the condition of material objects was a vital point in the casuistry of the laws of purification, which were most punctiliously carried out. Benches and tables might be defiled by some one diseased with flux or leprosy."—1889; H. J. Holtzmann; German Presbyterian.

"This calls to mind that Mr. Simon criticises Beza cruelly for saying that baptizo does not mean plunge, and appeals to the Stephens and Casaubons."—1742; Beausobre; French Reformed.

"Baptism is performed by three immersions."—Theophylact; Greek Catholic.

"The Pharisees, after contact with men at the market, washed their entire body."—1850; Ewald; German Lutheran.

"Inmersion, which the word in classic Greek and in the New Testament everywhere means."—1874; Meyer; German Lutheran.

LUKE 12:50.

"Christ must be immersed in the wave of his own blood. From this immersion he did not shrink but eagerly sought it."—"Critici Sacri"; p. 1351; 1660; Zegerus.

"This is a reference to the disagreeable sensation which the Jewish proselyte felt when in winter he was dipped under the cold water; perhaps also to the scourging of Jesus when his whole body was covered with blood."—"Horæ Hebr."; p. 407, Leipsic ed.; Lightfoot; English Episcopalian.

"Christ calls his sufferings a baptism. You ask why; and we could ask in return, Why is it translated baptism? Why do we not read, 'He calls his sufferings an immersion,' which is etymological, or a sinking into the sea of affliction? Then every one would understand what it is and why the passion of Christ is so called."—1797; S. F. N. Mori; German Lutheran.

"I have, indeed, a most dreadful baptism to be baptized with, and know that I shall shortly be baptized, as it were, in blood, and plunged in the most overwhelming distress."—1862; Doddridge; English Congregationalist.

"The symbolic nature of baptism is here to be borne in mind. Baptism—death. The figure in the sacrament is the drowning—the burial in the water of the old man and the resurrection of the new man."—1868; Henry Alford; English Episcopalian.

"Jesus certainly makes an allusion to his baptism at the hands of his forerunner, which included a consecration to death. The figure is as follows: Jesus saw himself about to be plunged into a bath of flame, from which he shall come forth the torch which shall set the whole world on fire. The Lord expresses with perfect candor the impression of terror which is produced in him by the necessity of going through this furnace of suffering."—1879; Godet; Swiss Presbyterian.

"The death-lot is represented by baptism, by the meeting of

the water above the head of the sinking form. 'O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan. All thy waves and thy billows are gone over me. Save me, O God: for the waters are come in unto my soul. I am come into deep waters, where the floods overflow me.' —1889; H. J. Holtzmann; German Presbyterian.

JOHN 3:23.

"Understand not many streams, but simply an abundance of water, enough to immerse easily the human body, as baptism was then performed."—"Critici Sacri"; p. 1598; 1660; Hugo Grotius; Dutch Arminian.

"It is easily seen that an abundance of water was requisite for the baptism administered to the great multitude by immersion."—1725; F. A. Lampe; German Lutheran.

"There was an affluent abundance of waters."—1816; Tittmann; German Lutheran.

"An abundance of water, so much that the human body could easily be immersed in it, according to the mode of baptism then practised. Udata does not signify many streams, but an abundance of water, as in Rev. 1:15, and other places."—1837; Kuinoel; German Lutheran.

"When our heads enter the water as a tomb, the old man is buried, and plunging down is wholly concealed all at once. Our Lord delivered to his disciples one baptism by three immersions."—1848; Chrysostom; Greek Catholic.

"John baptized at Enon because there was deep water there, convenient for immersing."—Olshausen; German Lutheran.

"This was demanded by the rite of immersion."—1860; Bengel; German Lutheran.

"'Because there was much water there.' These words are neither useless nor ironical. Of what use would irony be? They indicate that he could do there what he had done at the Jordan with great companies of people."—1843; Baumgarten Crusius; German Lutheran.

"At that time they always gladly sought out places for

baptizing where there was abundance of flowing water.”—1861; H. Ewald; German Lutheran.

ACTS 8:38.

“They went down both into the water. The Greek preposition might mean simply ‘to the water’; but the universality of immersion in the practice of the early Church supports the English version.”—1879; E. H. Plumptre; English Episcopalian.

ACTS 16:15, 33.

“The elements of repentance and regeneration, united in the sacrament of baptism and prefigured by immersion, were separated from one another in the later practice of the church when infant baptism came in use.”—1850; Olshausen; German Lutheran.

“As Paul reckoned immersion among the essential points of the act of baptism, he certainly did not omit it in this case.”—1882; C. F. Nosgen; German.

ROMANS 6:3, 4.

“Baptism is a type of our Lord’s death. In holy baptism we receive the type of the resurrection.”—Theodoret; Greek Catholic.

“Immersion which takes place in baptism, signifies and expresses, as has been said, the burial of Christ. We are buried, I say, to the death of the old man and sin, as Christ lay in the sepulchre dead in mortal flesh.”—1842; Chancellor Est; German Roman Catholic.

“You see when we are baptized we are plunged into the water so that it is above our heads. What do you think that signifies? Certainly we are entering into communion with his death. We are taken away from the light of life.”—1644; M. Amyraut; Jansenist.

“The immersion of the whole body in the river so that it was completely out of sight, bore the image of the burial that is given the dead. The death of Christ is represented to the very eyes, and the body arising out of water bears the image of the resurrection itself.”—“*Critici Sacri*”; p. 2620; 1660; Hugo Grotius; Dutch Arminian

"Being dipped into water according to the ancient ceremony, it is a sacred figure unto us that sin ought to be drowned in us by God's Spirit."—Diodati; Swiss Reformed.

"Indeed, baptism was performed in that age and in those countries by immersion of the whole body into water."—1774; J. A. Turretin; Swiss Reformed.

"Baptism or our immersion under water according to the ancient rite of administering it, is a figure of our burial with Christ."—1802; Charles Buckley.

"The being plunged in water, in which manner baptism was at least generally administered, represented death unto sin."—1804; Jos. Priestly; English Unitarian.

"The original manner of baptizing by immersion was a beautiful picture of the fact that the former corrupt conversation had been abandoned and that a new life had been begun."—1808; J. J. Stolz; German Lutheran.

"We did own some kind of death by being buried under water."—1812; John Locke; English Episcopalian.

"The ceremony of immersion in the baptismal water indicates that we are like Jesus, buried to our former state so that we have no more connection with it than a dead body."—1822; T. Belsham; English Unitarian.

"But in our day, almost all the mystical meaning of baptism has perished. It is to be lamented and condemned that most churches have substituted sprinkling and repudiated the first original rite of immersion."—1824; J. B. Koppe; German.

"We are buried in baptism like him. That dipping was a picture of burial. It explains that we have really died to sin."—1825; C. C. Flatt; German.

"The learned rightly think that, on account of the mystical meaning of baptism, the rite of immersion ought to have been retained in the Christian church."—1829; J. G. Rosenmueller; German Lutheran.

"The immersion of the candidate had too much similarity to the burial of a dead person for the apostle in his allegory not to make use of it."—1831; Rueckert; German Lutheran.

"When ye were immersed into the water of baptism, ye were

engrafted into the death of Christ. That is, the immersion of your body was a sign.”—1832; Zwingli; Swiss Reformed.

“For the explanation of this figurative description of the baptismal rite, it is necessary to call attention to the well-known circumstance that in the early days of the church, persons, when baptized, were first plunged below and then raised above the water.”—1834; Tholuck; German Lutheran.

“For we were then immersed in the water and, as it were, drowned unto our own death, representing his thereby.”—E. Bosanquet; French.

“Immersion into water is an image of burial. It is not customary to bury any but those reputed to be dead.”—1840; Fritzsche; German Lutheran.

“He submitted to be baptized—that is to be buried under the water—by John, and to be raised out of it again, as an emblem of his future death and resurrection.”—1843; MacKnight; Scotch Presbyterian.

“The original meaning of the word baptism is immersion, and we doubt not that the prevalent style of the administration in the Apostle’s days was by an actual submerging of the whole body under water.”—1846; Chalmers; Scotch Presbyterian.

“Far be it! says the apostle, for our baptism or submersion was a symbol of our death to sin and our resurrection to newness of life.”—“Life and Epistles of St. Paul”; p. 542; 1851; Lewin; English.

“When we are plunged into the water (according to the ancient custom) and as it were, into the purifying Christ, we are also plunged into his death.”—1854; Benecke; German Lutheran.

“Imagine not infants, but crowds of grown-up persons already changed in heart and feelings, rising in communion with God and nature. The symbol itself was in a figure death and burial at once, the most important change that can pass upon man, like the sudden change into another life, when we leave the body.”—1855; Benj. Jowett; English Episcopalian.

“The perfect immersion is not accidental in the form; but manifestly intended in the ‘baptizeineis.’” —“Words of the Lord”; Vol 8; p. 303, Note; 1855; Stier; German Lutheran.

"There is here plainly a reference to the ancient mode of baptism by immersion; and I agree with Koppe and Rosenmueller that there is reason to regret it should have been abandoned in most Christian churches, especially as it has so evidently a reference to the mystic sense of baptism."—1855; Bloomfield; English Episcopalian.

"The fundamental relation of every Christian recalls of itself baptism. Therefore the apostle appeals to it in the sense in which it was originally celebrated, and according to his view must especially be celebrated. This dipping in the purifying cool depths will not purify one as Christ would have him unless it is a baptism into his entire suffering."—1857; H. Ewald; German Lutheran.

"Burial takes us out of the sphere of the living. Paul may probably have thought of the rite of immersion."—1858; Th. Schott; German Lutheran.

"Holy baptism is the outward visible sign of water, in which in those days (Apostolic times), one was immersed, or, as it were, buried; the sign, indeed, of our dying and rising again."—1861; Bp. Colenso; English Episcopalian.

"Our baptism was a sort of funeral; a solemn act of consigning us to that death of Christ in which we are made one with him."—1861; C. J. Vaughn; English Episcopalian.

"Doubtless there is an allusion to immersion as the usual mode of baptism, introduced to show that baptism symbolizes also our spiritual resurrection. We are in him caused to pass through a spiritual death unto sin, death of the carnal nature, into a state of life to God."—1861; Webster and Wilkinson; English Episcopalians.

"In baptism, our sins are drowned and buried. We renounce them and are delivered from them, and leave them there as the Israelites did their enemies, the Egyptians, in the depths of the Red Sea. And we emerge from the baptismal Red Sea of Christ's blood in order to enter on the road which leads us to our heavenly Canaan."—1864; Bishop Wordsworth; English Episcopalian.

"Plunged, enveloped in the rushing blast of the divine breath."—1865; A. P. Stanley; English Episcopalian.

"This thought connects itself with a symbolical signification of baptism (not the original, which was that of purification) as a figure of death, inasmuch as immersion recalls the descent into Hades or the grave."—1865; De Wette; German Reformed.

"Baptism is the burial of the old man under the waters of death and the escaping of the new life through the overflowing waters that buried the pollutions of the old."—1868; J. Forbes.

"This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion."—1870; Conybeare and Howson; English Episcopalians.

"The synonym of 'baptizo' is 'tabhal,' to 'dip,' and it is so translated in Romans 6:4."—"Introduction to Translation of Romans into Hebrew"; 1870; Franz Delitzsch; German Lutheran.

"The phrase 'baptizein' retains the most direct figurative reference of baptism. It means strictly to immerse into Christ (Rueckert)—that is, into the fellowship of Christ." Ver. 4. "'Buried in death,' an oxymoron, according to which burial precedes and death follows, as is illustrated in the immersion into the bath of baptism."—1867—82; J. P. Lange; German Lutheran.

"The candidate says to himself: Now, I enter into fellowship with the death of Christ; I am to be buried with Christ in the immersion, and in the emersion I rise with Christ to newness of life."—1874; Meyer; German Lutheran.

"From the earliest sub-apostolic writings we learn that immersion was the usual, though not the only valid, form of baptism." "And we cannot doubt that Paul refers to this."—1877; J. A. Beet; English.

"It seems to be very probable that it is so, whether primitive baptism must be regarded as a complete immersion, during which the baptized disappears for a moment under water (which best corresponds to the figure of burial) or whether the baptized went down into the water up to his loins, and the baptizer poured the water, with which he had filled the hollow of his hands, over his head, so as to represent an immersion."—1879; Godet; Swiss Reformed.

"It may not be said that the reference to the baptismal act is

only chosen because the submergence of the old and the emergence of the new man is shadowed forth."—1879; Philippi; German Lutheran.

"The burial, in that it puts the corpse down in the depths from the surface, the sphere of the living, is, as it were, the completion of death. Paul may well have had in mind in that connection the rite of immersion."—1858; T. Schott; German Lutheran.

"He begins by comparing the mystical fact of regeneration with baptism, which is its symbol. Baptism being administered by immersion, the entrance under the water could represent death, the death and burial of the old Adam; the rising from the water corresponded to the resurrection of the new man. The candidate entered into a phase of existence which formed the transition from the preceding to the subsequent life, as the tomb had been for Christ."—1878; E. Reuss; French Presbyterian.

"It is evident that in the presence of such a conception of baptism, infant baptism is excluded from the thought and from the horizon of the apostle. What signifies immersion in water in the name of Jesus Christ? What else does it signify than sinking into his death. We are dipped into the death of Christ, not to remain in death, but to go forth from it with him to a new life."—1882; K. von der Heydt; German Lutheran.

"Into death, not merely upon death, as 'baptizo' designates dipping in, under or into something."—1884, Beck; German Lutheran.

"The changed rite—the Greek church has preserved immersion—makes the language of Paul obscure."—1884; E. J. Kimmel; German Lutheran.

"That the custom of baptism by immersion is alluded to is generally admitted."—1884; M. B. Riddle; American Presbyterian.

"'Buried with him' is in a formal relation only another word for baptized."—1886; C. W. Otto; German Lutheran.

1 CORINTHIANS 10:2.

"The cloud hung over their heads as water over those who are baptized. The sea surrounded their sides as the water those who

are baptized.”—“*Critici Sacri*”; p. 2997; 1660; Hugo Grotius; Dutch Arminian.

“The idea to be sure loses much of its point when we compare it with our present form of baptism, but it is the more striking when we think of the rite as it was originally constituted.”—1784; J. C. F. Schulz; German Lutheran.

“Baptism is an immersion, and then an emersion.”—1845; Chrysostom; Greek Catholic.

“They entered by the act of such immersion into a solemn covenant with God, and became his church under the law, as given by Moses, God’s servant, just as we Christians by our baptism.”—1859; Alford; English Episcopalian.

“The prepositions used, ‘under,’ ‘through,’ ‘in,’ are evidently intended to reduce the process undergone by the Israelites to a greater similarity to immersion. The introduction of ‘the cloud’ has probably the same object in view. In the passage of the Red Sea, the cloud had passed over them from front to rear.”—1861; Webster and Wilkinson; English Episcopalians.

“Overshadowed by the cloudy pillar as a baptism, we pass under the cloudy veil of water; through the sea as through the waters of baptism.”—1862; Dean Stanley; English Episcopalian.

“It is used, as Hoffman rightly observes, to make the analogy between the baptism of the Israelites, which was not by immersion, and the baptism of Christians, which was, at least as a rule, by immersion, more complete.”—1885; Principal Edwards; Scotch Presbyterian.

1 CORINTHIANS 12: 13.

“Baptism washes the outside of the body and the cup irrigates the inside: thus the Spirit of God operates both within and without, like honey and oil.”—“*Critici Sacri*”; p. 3036; 1660; Hugo Grotius; Dutch Arminian.

“A double allusion, first to the watering of plants, second to immersion in baptism, as in Rom. 6: 4.”—1885; Principal J. C. Edwards; Scotch Presbyterian.

1 CORINTHIANS 15: 29.

"Baptism by the immersion in the water and the return from it, is a symbol of the descent into Hades and the return thence."—"Critici Sacri"; p. 3092; 1660; Zegerus.

"For the dead, representing the dead, because the immersion and emersion, performed in baptism, are a kind of representation of death and burial."—1842; Chancellor Est; German Roman Catholic.

GALATIANS 3: 27.

"As you submitted to immersion, that you might be devoted to Christ, you really, as it were, put on Christ."—1834; H. A. Schott; German Lutheran.

"By its very form—the normal and most expressive form of primitive baptism, the descent into and rising from the symbolical waters—it pictured the soul's death with Christ."—1888; G. G. Findlay; Scotch Presbyterian.

EPHESIANS 2: 1.

"Baptism in which the immersion typifies death, and coming out of the water newness of life."—1860; H. Newland.

EPHESIANS 4: 5.

"There is one institution of our renovation by immersion of water and the pronunciation of a solemn formula."—1834; Calixt, as quoted by F. K. Meier; German Lutheran.

"The expression, 'buried with him in baptism,' alludes to the ancient form of administering that sacred ordinance, of the immersion or burial, so to speak, of the whole person in the water after the example of the burial of the entire body of our Lord in the grave."—1853; Bishop D. Wilson; English Episcopalian.

"Baptism from 'bapto' signifies immersion."—Roell; German.

"He goes forth from the separating waters as a son."—1883; W. Graham; American Presbyterian.

COLOSSIANS 2: 12.

"This burial of the body of sins, or of the old Adam, is signified in baptism, when the person to be baptized is let down into the water, like as the resurrection is when he is raised out.

"In the ancient church, they did not pour, but they immersed in water those who were baptized."—1627; John Davenant; English Episcopalian.

"There was in baptism as formerly observed an image both of burial and resurrection, conspicuous in the case of Christ, internal in the case of Christians."—"Critici Sacri"; p. 3577; 1660; Hugo Grotius; Dutch Arminian.

"In the primitive church, this double effect of baptism was more clearly represented in the external performance of the sacrament than it is at this day. For the greater part of those who were baptized, were plunged into the water, from whence they immediately came forth; by which they testified that they put off the body of sin, and buried it in the saving waters. . . . The water with which we baptize does not carry so express a figure of this mystical sepulchre and resurrection as that of the ancients."—Jean Daille; English Episcopalian.

"It was the practice of the ancient church not to sprinkle the candidate with water, but to sink his whole organism into the fluid element."—1835; W. Boehmer; German.

"The expression is introduced by the figure of laying off, of burial and resurrection."—1843; De Wette; German Reformed.

"That was symbolized in baptism and realized by faith which had already been effected for you in Christ."—1861; Webster and Wilkinson; English Episcopalians.

"Christ performs spiritual circumcision in us, not by means of the antiquated sign prescribed by Moses, but by baptism. When he says we are buried with Christ, he means something more than being crucified with him, for sepulture expresses the continued progress of mortification."—1834; Calvin.

"We must remember that in the ancient church baptism took place by entire immersion in water."—Lic. F. Nitzsch; German Lutheran.

"There seems to be no reason to doubt (with Eadie) that both here and in Romans 6:6 there is an allusion to the immersion and emersion in baptism."—1857; Bishop Ellicott; English Episcopalian.

"Baptism is the grave of the old man and the birth of the new.

As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence he rises regenerate, quickened to new hopes and a new life. This baptism is an image of his participation both in the death and in the resurrection of Christ."—1880; Bishop Lightfoot; English Episcopalian.

"If Paul speaks of his readers as buried with Christ in baptism, it must first of all be remembered, in order to rightly understand this remark, that in the apostolic age baptism was performed by complete immersion of the candidate. As the whole man was thus let down into the dark depths of water, this moment of the baptismal act presented to Paul, unsought, a symbol for the following of Christ into the darkness of the grave to be buried with him. The coming forth, the emerging of the candidate from the dark depths of water to the light of day, appeared as a symbol for the going forth with Christ from the black depths of the grave to the new resurrection life in the light of righteousness, holiness and salvation."—1882; A. Kloepper.

"‘Auto’ governed by ‘sun’ in composition denotes the fellowship with Christ which is consummated in baptism, that is a water bath and a water grave for the old man."—1867-82; K. Braune in Lange; German Lutheran.

COLOSSIANS 3:1.

"Baptism typifies by immersion the death, by emersion the resurrection of Christ."—Theophylact; Greek Catholic.

HEBREWS 6:2.

"The plural may refer to the trine immersion, unless it is referred, as Beza suggests, to the number of candidates or different parts of the ceremony."—1844; De Wette; German Reformed.

"The act of immersion naturally suggested that the old life was done away, and that a new man had arisen, and then the preceding repentance and faith were confirmed."—1882; A. B. Davidson.

"In immediate connection with the immersion in the name of the Lord Jesus, the Holy Spirit comes down."—1883; O. Holtzheuer; German Lutheran.

1 PETER 3:21.

"The same water affords to one, by its depth, a free and safe flight from the enemy, while the other it overthrows and submerges." — 1832; Flacius quoted by W. Steiger; Swiss Reformed.

"The point of comparison lies in the 'under.' That the Israelites went through the sea dry-shod, Paul intentionally overlooks." — 1841; De Wette; German Reformed.

"The water answers as a figure to the water of the flood. The source of danger was the instrument of deliverance. We are baptized into the death of Christ and he through death destroyed him that had the power of death." — 1861; Webster and Wilkinson; English Episcopalians.

"The same water which drowned those who disobeyed Noah, saved those who entered into the ark; so also baptismal water, which potentially drowns and destroys the old man, or our sinful nature, saves all who are brought into and remain in the true ark with Christ." — 1871—81; F. C. Cook; English Episcopalian.

CHURCH FATHERS.*

"We descend into the water and come out of it." — Barnabas; Ep. c. 11; Greek.

"Men descend into the water bound to death; but ascend out of it sealed to life." — Hermas, "Pastor," 3; Greek.

"Baptism relates to the death of Christ; the water answers to the grave; the immersion represents our dying with him; the emersion, our rising with him." — "Apostolic Constitutions"; Lib. 3; c. 17.

"We represent our Lord's sufferings and resurrection by baptism in a pool." — Justin Martyr, *Questio*; 13, 7; Greek.

"We are immersed in water; let down into the water and dipped. Peter immersed in the Tiber. It is indifferent whether one is baptized in the sea or in a pool, in a river or fountain, in a lake or the bed of a river." — Tertullian, *de Baptismo*; Latin.

* As collated by Dr. Barnas Sears in "Christian Review," vol. III.

"He who is immersed in water and baptized, is surrounded with water on all sides."—Cyril of Jerusalem; Cat. 17; Greek.

"As in the night so in immersion, as if it were night, you can see nothing."—Cyril of Jerusalem; "Cat. Mystag"; 2; Greek.

"By three immersions, we represent the death of Christ. The bodies of those that are baptized are, as it were, buried in water."—Basil the Great; "Holy Spirit"; 15, 35; Greek.

"Coming to the water, we conceal ourselves in it, as the Saviour concealed himself in the earth."—Gregory Nyssen; "Baptism of Christ"; Greek.

"On the great Sabbath of the Easter festival, the 16th day of April, 404, Chrysostom, with the assistance of the clergy of his own church, baptized by immersion in Constantinople about three thousand catechumens."—Chrysostom's Ep. ad. "Innocent"; vol. 3; p. 518; Greek.

"Baptism represents the death of our Lord. The first baptism was the flood. The old man was entirely buried in the water."—"John of Damascus"; Lib. 4; c. 9; Greek.

"You immersed yourself (mersisti), i. e., you were buried."—"Ambrose de Sacram"; 2, 7; Latin.

"The total concealment in water fitly represents Christ's death and burial."—Dionysius, "de eccl. Hierarchia"; 2; Greek

HISTORY OF THE CHURCH AND OF CHRISTIAN INSTITUTIONS.

"The word 'baptizo' proves that the administrator of baptism immersed or washed the persons baptized."—Magdeb. Centur.: vol. 1; 2, 4; p. 382; 1562; German Lutheran.

"Ordinarily baptism is performed by immersion, and that to represent the burial of Christ."—"Disputationes"; vol. III; p. 279; 1590; Bellarmine; Italian Roman Catholic.

"Although immersion was more inconvenient and immodest, nevertheless because of its greater conformity and likeness to the mystery of the Lord's death, burial and resurrection, it was ordinarily used by the primitive church."—"Cabassutius; Notitia Eccles."; 1690; Roman Catholic.

“Nothing can be more monstrous than these emblems! Was our Lord Christ baptized by aspersion? This is so far from being true, that nothing can be more opposite to truth, and it is to be attributed to the ignorance and rashness of workmen.”—“Christian Antiq.”; p. 56; 1755; P. M. Paciaudi; Italian Roman Catholic.

“Nowadays the priests preserve a shadow of the ancient Ambrosian form of baptizing, for they do not baptize by pouring, as the Romans do, but dip the hinder part of the head, which is a vestige yet remaining of the most ancient and universal practice of immersion.”—“Antiq. Ital.”; vol. IV.; 67; Muratori; Italian Roman Catholic.

“I will never cease to profess and teach that only immersion in water, except in cases of necessity, is lawful baptism in the church.”—“Ceremonies of Baptism”; Lib. IV.; chapter 6; Joseph de Vicecomes; French Roman Catholic.

“The word ‘baptizo’ is nowhere used in the Scriptures for sprinkling; no, not in Mark 7:4, otherwise than appears to some.”

“The words and phrases that are used and the fact that the rite was performed in a river, pool or fountain, testify sufficiently to the practice of immersion.”—“Church History”; vol. II.; § 100; vol. III.; § 138; 1777; Venema; Dutch Reformed.

“The baptisms with the Jews were not by sprinkling, but, in addition to washing the whole body, an entire immersion. The Hebrew word cannot possibly signify sprinkling. Baptism is never in the New Testament compared with Levitical sprinklings, but with the death and resurrection of Christ.”—“Hist. Bap.”; p. 8; 1789; Starck; German Lutheran.

“The word corresponds in signification with the German word, ‘taufen,’ to sink into the deep.”—“History of Baptism”; p. 1; 1818; F. Brenner; German Lutheran.

“Immersion was the original apostolic practice.”—“Archæology”; p. 303; n. 1; Rheinwald; German Lutheran.

“Did the apostles administer baptism to three thousand in one day, or did the three thousand perform a lustration upon themselves?” and in a note, “This is more probable than that they were sprinkled.”—“Proselyte Baptism”; p. 42; 1828; Schneck-enburger; German Reformed.

"In proselyte baptism, the male, after circumcision, is led into the water and completely immerses himself in the water."—"Ibid."; p. 141.

"The word baptism, according to etymology and usage, signifies to immerse, submerge; and the choice of the expression betrays an age in which the custom of sprinkling had not been introduced."—"Augusti"; vol. VII.; p. 5; 1829; German Lutheran.

"Baptism in the apostolic age was a proper baptism, the immersion of the body in water."—"Infant Baptism"; p. 50; 1834; Lange; German Lutheran.

"Baptism by immersion continued to be the prevailing practice of the church as late as the fourteenth century."—"Church History"; vol. II., p. 294; 1840; Doellinger; German Old Catholic.

"The ceremony of immersion (the oldest form of baptism) was performed in the name of the three persons of the Trinity."—"Church History"; p. 27; 1841; Waddington; English Episcopalian.

"The candidate for baptism was immersed in water, and admitted as a brother upon his confession of the Father, the Son and the Holy Spirit."—"Hippolytus"; vol. III.; Bunsen; German Lutheran.

"The orthodox Greek Church preserves the original custom, and baptizes by a real immersion (untertauchen) of the head, at least, under the water. 'Baptizein' means first immersion, dipping, then washing and purifying, because this takes place generally by dipping into water."—"Sacrament der Taufe"; vol. I.; pp. 31, 46; 1846; Hoefling; German Lutheran.

"He had then to be plunged into the deep waters, by the hand of him who had in God's stead heard this sacred promise, whence, having been especially purified from the pollution of the sins he had profoundly repented of, he must emerge again to that new life, the meaning and duties of which had already been explained to him."—"History of Israel"; vol. VI.; p. 168; 1851; Ewald; German Lutheran.

"There is no doubt that the usual mode of administering baptism in the early church was by immersion, or plunging the

whole body of the person baptized under water. An appeal to the numerous authorities by which this fact is attested, would be superfluous."—"Christian Antiquities"; p. 502; Riddle; English.

"Baptism itself was originally administered by immersion."—"Antiquities of the Church," by Morrison; p. 231; 1851; Guericke; German Lutheran.

"In baptism, we use immersion, to signify our death and rising again."—"Life and Epistles of St. Paul"; vol. I; p. 432; 1851; Lewin; English.

"Baptism was performed by immersion in the sea or in other waters."—"Church History"; vol. I.; p. 279; 1852; Thiersch; German Irvingite.

"It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water, to represent his death to the life of sin, and then raised from this momentary burial, to represent his resurrection to the life of righteousness."—"Life and Epistles of St. Paul"; vol. I.; p. 439; 1853; Conybeare and Howson; English Episcopalian.

"As baptism is an immersion into the fellowship of Christ, it is, in fact, a baptizing into his death."—"The Apostolic Age"; p. 125; 1857; S. V. Lechler.

"Baptism was originally performed by immersion in the name of the Trinity."—"Church History," translated by Shedd; p. 141; 1857; Guericke; German Lutheran.

"Baptism took place by complete immersion (untertauchen)."—"Church History"; p. 41; 1858; Kurtz; German Lutheran.

"Respecting the form of baptism, therefore (quite otherwise with the much more important difference respecting the subject of baptism, or infant baptism—Comp. III., p. 144), the impartial historian is compelled, by exegesis and history, substantially to yield the point to the Baptists, as is done, in fact (perhaps somewhat too decidedly, and without true regard to the arguments just stated for the other practice), by most German scholars."—"History of Apostolic Church"; first edition; p. 570; 1860; Schaff; American Presbyterian.

"Baptism was administered in convenient places, without the

public assemblies, and by immersing the candidates wholly in water."—"Church History"; Cent. 1; Part II.; chapter 4; 1860; Mosheim; German Lutheran.

"Baptism, which was the sign of admission into the church, was administered by immersion. The convert was plunged beneath the water, and as he rose from it he received the laying on of hands. These two rites corresponded to the two great phases of conversion, the crucifixion of the old nature preceding the resurrection with Christ."—"Early Years of Christianity"; p. 374; 1869; Pressense; French Reformed.

"It only remains to be observed that baptism in the primitive church was evidently administered by immersion of the body in the water, a mode which added to the significance of the rite and gave a peculiar force to some of the allusions to it."—"Polity of N. T."; p. 258; 1871; G. A. Jacobs; English Episcopalian.

"Baptism, it is now generally agreed among scholars, was commonly by immersion."—"The Beginnings of Christianity"; p. 565; 1877; G. P. Fisher; American Congregationalist.

"In that early age, the scene of the transaction was either some deep wayside spring or well, as for the Ethiopian, or some rushing river, as the Jordan, or some vast reservoir, as at Jericho or Jerusalem, whither, as in the baths of Caracalla at Rome, the whole population resorted for swimming or washing."—"Christian Institutions"; p. 2; 1881; Stanley; English Episcopalian.

"The baptism of John and Christian baptism were administered by immersion or plunging the body under water; both of them were rites of initiation, or consecration to the service of God; and both alike typical of the same effects, namely, of a death or burial and a resurrection; the former aptly represented by the submersion or reissuing from the same."—"Vexed Questions"; p. 171; Thos. Monk Mason; English.

"Baptism was performed by immersion in the name of the Trinity."—"Church History"; Trier; p. 56; 1882; F. X. Kraus; German Roman Catholic.

"Therefore he again confesses expressly his sins in order to free himself entirely from them, as he is dipped. The dipping, on the part of the candidate, is an act of freeing himself and at the

same time of confiding surrender. In suffering himself to be baptized, there is an expression of the will of greatest energy.”—“John the Baptist”; p. 110; 1884; H. Koehler; German Lutheran.

DICTIONARIES AND ENCYCLOPÆDIAS.

“‘Baptizo,’ to plunge or immerse, to cleanse, to wash.”—“Thesaurus”; 1572; Stephanus.

“Baptism is a Greek word and signifies first and properly, immersion in water.”—“Zanchius”; Opera 6; p. 217; 1619.

“‘Baptizo’ signifies only to immerse; not to wash except by consequence.”—“Lexicon Theol.”; 1625; Alsted.

“If we would attend to the word itself, which signifies immersion in water, from the very etymology it would appear what had been originally the custom of administering baptism.”

“As that which emerges out of the water appears to be washed and fair and clean, so the term baptism is frequently used in the Holy Scripture for washing and cleansing.”—“Critica Sacra, on Baptismos”; 1646; Leigh.

“The word is derived from ‘bapto,’ to dip or plunge into the water, and signifieth primarily such a kind of washing as is used in bucks where linen is plunged or dyed.”—“Lexicon of N. T.”; 1658; A. Symson.

“In the primitive times, those that were baptized were entirely immersed in water.”—“Thesaurus Disput.”; vol. I.; p. 769; 1661.

“‘Bapto,’ immerse, dip, wash, draw, fill by dipping.”—1685; Schrevellius.

“The Jews, apostles and primitive church used immersion.”—“Universal Lexicon”; Hoffmann; 1698.

“‘Baptisma,’ originally designated immersion in water to make clean.”—“Stockii Clavis”; 1725.

“‘Baptisma,’ properly and from its origin it denotes a washing which is performed by immersion.”—“Lexicon of N. T.”; 1728; P. Mintert.

“The Jews dipped themselves entirely under the water, and this is the most simple notion of the word baptize.”—“Biblical Dictionary”; 1729; Calmet.

"The word baptism generally denotes immersion for the sake of washing."—"Thesaurus Theol. Philolog."; vol. II.; p. 560; 1732.

"Baptize, immerse."—"Glossarium Græcum"; 1735; J. Alberti.

"We would like to know why Protestants, who profess to imitate so scrupulously the primitive church, have not renewed the usage of giving baptism by immersion."—"Encyclopæd. Methodique Theol."; vol. I.; p. 186.

"Those who were to be baptized were anciently immersed."—"Schleusner's Lexicon"; 1808.

"'Baptizo' has but one signification. It signifies literally and invariably to plunge."—1816; Stourdza.

"'Baptizo,' immerse, overwhelm with water."—"Greek Lexicon by Larcher-Hederich"; 1816.

"'Baptizo.' Figuratively, to be immersed or plunged in a flood or sea, as it were, of grievous afflictions and sufferings."—"Parkhurst's Greek Lexicon"; 1817.

"'Baptizo.' Metaphorically, to be overwhelmed with floods of calamity, to be immersed in miseries."—"Schleusner's Lexicon"; 1819.

"'Baptizo.' We are pledged in the sacred bath that we may imitate his death."—"Clavis N. T."; 1822; Wahl.

"'Baptisma.' In New Testament used only for a sacred submersion."—"N. T. Lexicon"; G. G. Bretschneider; 1829.

"'Bapto,' to immerse."—"Grammar"; p. 88; 1829; Buttman.

"The primary signification of 'bapto' is plunge, submerge and immerse."—"German-Greek Lexicon"; 1829; Prof. Rost.

"In the age of the apostles baptism was very simple. They and their successors dipped the candidates into a river or a tank filled with water, with the words 'I baptize thee,' etc."—"Conversation's Lexicon, Art. Taufe."

"'Bapto,' dip, immerse, fill by dipping, dip in color."—"Lexicon"; 1839; Kaltschmidt.

"'Baptizo,' to dip in or under repeatedly."—"Greek Dictionary"; 1814; Rost-Palm-Passow.

"'Bapto,' to dip."—1848; William Veitch, on Greek Verbs.

"The holy sacrament of regeneration is so called because orig-

inally it was always conferred by immersion."—"Landon's Eccl. Dictionary"; 1849.

"The usual way of performing the ceremony was by immersion."—"Encyclopædia Britannica," Art. Baptism; 1853.

"In performing the ceremony of baptism, the usual custom was to immerse and dip the whole body."—"Church Dictionary"; 1854; W. F. Hook.

"Immersion, 'baptismos.' Dip, embaptize."—"English-Greek Dictionary"; 1855; Fradersdorff.

"Baptize in water, immersing."—"New Testament Grammar"; p. 412; 1860; Winer.

"It is, however, indisputable that in the primitive church the ordinary mode of baptism was by immersion."—"Chamber's Encyclopædia," Art. Baptism; 1860.

"'Baptizo,' to dip in or under water."—"Greek Dictionary"; 1861; Liddell and Scott.

"The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism."—"Smith's Dictionary of the Bible" on Baptism; 1861; Bishop E. H. Browne.

"The peculiar New Testament and Christian use of the word to denote immersion, submersion for a religious purpose, may be pretty clearly traced back to the Levitical washings."—"Bibl. Theol. Lexicon"; 1866; Cremer.

"The word (taufe) is related to the word 'deep' from the Gothic 'daupjan,' and means to wash oneself, to immerse."—"Biblical Dictionary"; 1866; Zeller.

"Baptize signifies in the New Testament an immersion in water, performed as a sign that vices and crimes have been put away, and received by those who are moved by the desire of salvation and wish to be admitted to the benefit of the Messianic kingdom. Baptism, a New Testament word and peculiar to the church, signifies immersion, submersion."—"Clavis Novi Testamenti"; 1868; Wilke.

"Hence, as might be supposed, the primitive mode of baptizing was by immersion, as we learn from the clear testimony of Holy Scripture and of the Fathers."—"Dictionary of Doctrinal and

Historical Theology,' under the word baptism; 1870; John Henry Blunt.

"'Baptizo,' to dip, to immerse, to sink. There is no evidence that Luke and John and Paul and the other writers of the New Testament put upon this verb meanings not recognized by the Greeks."—"Greek Lexicon" on Baptizo; 1870; E. A. Sophocles.

"The origin of Jewish proselyte baptism is later than that of Christian baptism. Baptism was probably always performed by immersion (untertauchen) in flowing water."—"Encyclopædia," 2d edition Art. "Taufe"; 1877; Herzog.

"Originally Christian baptism was given by the river side or at founts where springs of water flowed."—"Glossary of Eccl. Terms"; 1877; Lee.

"Baptize, a frequentative of 'bapto,' to dip."—"Handbook of Bible Words"; 1878; Woolrych.

"'Baptizo,' dip in, dip under."—"Greek-German Dictionary"; 1880; Pape.

"From the custom of baptizing by pouring or sprinkling the sick, who could not be immersed (which is properly baptism), was introduced the custom which now prevails in the Western church."—"Latin Glossary on Clinici"; 1883; Du Fresne.

"Your immersion, then, is the outward and visible sign that you actually, with holy resolve and effort, put sin away from you."—"Handbook of Bible Difficulties"; p. 367; 1886; R. Tuck.

"Baptism in early times was generally administered by immersion."—"Bible Dictionary"; Cassell.

"The usual custom of the early church was to lead the candidate into the water and then dip him three times."—"The Church Cyclopædia"; 1886.

"In the New Testament, it is used particularly of the rite of sacred ablutions, first instituted by John the Baptist, afterwards, by Christ's command, received by Christians and adjusted to the contents and nature of their religion, viz., an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's kingdom."—"Greek-English Lexicon"; 1887; J. H. Thayer.

CONCLUSION.

"I would rather raise cabbages than be a scholar who does not agree with the leading voices of his age."—Erasmus.

"Baptism, it is now generally agreed among scholars, was commonly by immersion."—G. P. Fisher, Yale University.

"Respecting the form of baptism, therefore, . . . the impartial historian is compelled by exegesis and history substantially to yield the point to the Baptists, as is done in fact . . . by most German scholars."—Philip Schaff, New York.

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